ruling classes, are said to be traceable in the Chou or even earlier. Whether or not this is true, the device of a bureaucracy recruited through civil service examinations was one of the most noteworthy inventions of the Chinese. We know that some of the principles back of it are to be found in writings of the thinkers of the Chou. We know, too, that in its essential features it was, in embryo, in operation under the Former Han, and that it was elaborated by later dynasties. The bureaucracy, membership in which in theory and usually in practice was based upon merit, attracted to itself much of the ability of the nation. Through it lay the chief road to what ambitious men most crave—power, social recognition, and financial independence. Admission to it was by way of the civil service examinations. These, in turn, were designed to test the applicant's competence in remembering and expounding the tenets of Confucianism as contained in its standard texts. Since education in the schools was mainly for the purpose of preparing candidates for the examinations, that, too, was based upon Confucianism. As a result the governing class and all who aspired to belong to it were given a uniform training in Confucianism. The prestige, influence, conviction, and self-interest of this class joined in inducing in the masses a similar although perhaps not nearly so thorough-going.a uniformity. As a consequence China was fully as much a cultural as a political unit. Indeed, by its acquired momentum, cultural integrity persisted when, at intervals, the structure-of the state was temporarily disrupted, and proved an aid., to reunion. -

THE STRUCTURE OF THE IMPERIAL GOVERNMENT AS IT WAS

To the Western specialist in political science the history of government in China should prove fascinating. Here is a vast body of political thought, experimentation, and experience reaching back over hundreds of years. An extensive literature provides a mine of information. Education was so much for the purpose of preparing recruits for the service of the state and had to do so largely with the underlying Confucian principles, and so many of the intelligentsia actually held official positions, that for a large proportion of those who produced and read literature